/321 cont./

622 and represents the village before the strangers. He performs these duties personally, without an intermediary. He does not announce his orders in men's councils (such institutions are lacking), but goes from house to house. He transmits announcements to other villages by messengers, who, however, are not further legitimatized.

[623]

622 621 His power, however, is only a limited one; it rests entirely on the good will of the villagers. If they are dissatisfied with him for any reason, they simply move away and leave him alone. Souza Villa Real already reported such a case in 1792 (1). On a

1. Rev. trim. 11, 1848, p. 416.

trip by way of the east arm, on a sandbank five days below the northern end of Bananal Island, he met Indians who said that they had migrated from their village because of disputes with their chief, whom they regarded as an evil sorcerer.

/322/ In former times there seem to have been quite a number of tribal chiefs. In 1908 only four chiefs were named (1),

1. In 1792 Souza Villa Real also mentions only four chiefs of the Karajahi, but only from hearsay; Rev. trim. 11 (1848), p. 432.

whereas quite a number of villages were without chiefs (see succession /see pp. 266 -267/). The southernmost chief was Fotuna in Village No. 14, the rest were Cyriãki in Village 18, Tumanakũ in Village 21, and Crisote in Village 22. Nappears that their power is, in the first place, limited to the village

[628] concerned. The young people of other villages, however, also seem to gather around them; at any rate, in the villages with chiefs I regularly came across an unusually large number of young men. My Karajá rowers also willingly obeyed the com-

624 191 mands of these chiefs. The men from the individual villages who were called capitão by the Brazilian boatmen are not Indian chiefs,